

THE PACIFIC



Pacific Theo Sem
Reading Room

Volume LV.

SAN FRANCISCO, MAY 4, 1905

Number 18.

SCHOOL DAYS.

Lord, let me make this rule,
To think of life as school,
And try my best
To stand each test,
And do my work,
And nothing shirk.

Should some one else outshine
This dullard head of mine,
Should I be sad?
I will be glad.
To do my best
Is thy behest.

If weary with my book
I cast a wistful look
Where posies grow,
O let me know
That flowers within
Are best to win.

* * * * *

These lessons thou dost give
To teach me how to live,
To do, to bear,
To get and share,
To work and play
And trust alway.

What though I may not ask,
To choose my daily task?
Thou hast decreed
To meet my need.
What please thee,
That shall please me.

—MALTBY D. BABCOCK.

PACIFIC
Theological Seminary

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LIFE A POEM.

REV. F. B. MEYER, B. A.

Man has but one life to live and must be desirous that that life should tell to the very uttermost for God and for humanity. In Ephesus ii: 10, we find words which will help us as long as we live: "We are his workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them." The word "created" in the Greek is "poem." We are God's poems. I suppose that each life is a definite thought of God. He has incarnated one original idea in each of us. As no poet repeats himself, but puts a distinct thought in each ode or poem, so God never repeats himself in any human life. He breaks the mould as soon as he completes his work.

Let us remember, therefore, to be original. I lost ten of the best years of my life by trying to imitate other people. Although we may all derive help from the study of biography and from friendship, yet we must always be going back to God to know what he means for us, and then ask him to work out in our lives his thought to the very highest possibility.

Are you prepared to accept this and yield yourself to God day by day that he may accomplish through you the full purpose of his will, and give a listening world his poem of power or purity or love?

The greatest thing you can do in this world is to live a saintly, holy, lovely life. All the small things of your life, the worries, anxieties, the troubles, your location and environment, the lives you are compelled to follow—all these have been contrived by God to give you the best opportunity possible to become what he wants you to be. God could have made you anything he liked. He could have made that woman a queen. He could have made that man a millionaire or prince. But out of all the myriad of opportunities of this world, God Almighty chose for you just that position in which you find yourself to-day, because he knew that was the one place in which you could come nearest his ideal.

Now face your life. You have been fretting, murmuring, envying and longing to be free, overlooking the beautiful things because of two or three miserable ones. You have not heeded what would elevate and comfort you because you are so oppressed with what hurts you. That is not the true way to live; but every day to learn your lesson and every day to bring your will to the will of God that your will and his may coincide.

Bobby's father had given him a ten-cent piece and a quarter of a dollar, telling him he might put one or the other on the contribution plate.

"Which did you give, Bobby?" his father asked when the boy came home from church.

"Well, father, I thought at first I ought to put in the quarter," said Bobby, "but then just in time I remembered, 'The Lord loveth a cheerful giver,' and I knew I could give the ten-cent piece a great deal more cheerfully, so I put that in."—Youth's Companion.

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal.

W. W. FERRIER, Editor.

Thursday May 4, 1905.

WHAT IS THE MOTIVE?

At its last general conference the Methodist Episcopal Church enacted the rule that no application for aid for a church costing more than ten thousand dollars should be entertained by the church extension board; that such churches should be aided only as the result of special appeal. Now, such an appeal is being made for churches in the following named college and university towns: Berkeley, Cal.; Princeton, N. J.; Oberlin, Ohio; and State College, Pa. The committee making the appeal says:

"It ought to be understood that the churches named are located in places where the colleges and universities are under control other than Methodist, and where hundreds of Methodist students are in attendance who ought to be provided with suitable religious opportunities and privileges in their own church."

The amount asked for these four places is \$30,000. If there are not already enough churches in the places named, or too many, it is to be hoped that this special appeal will succeed. If some other church already properly equipped can do the work that ought to be done, we hope it will not succeed. Some people fail yet to see it, but the Christian world is moving toward the day when churches will be maintained only where they are needed. We understand, however, that in all the places for which this appeal is made the churches are already in existence, and that the aid is asked for their proper equipment for the work which they desire to do. And the probabilities are that the churches are needed in every one of the places. Certainly, no one hereabouts would say that the Methodist church is not needed in Berkeley; and to persons acquainted with the situation in the other places named the need may be just as apparent. But two sentences in the New York Christian Advocate make us wonder whether there is with some of our Methodist brethren just the right spirit back of the appeal, and whether in all the places the churches are actually needed. These sentences are as follows:

"It is, and will continue to be, true that considerable numbers of Methodist students are found on the rolls of non-Methodist colleges, and especially the State universities, in which the free school system of the West finds its culmination. To see that these Methodist students be not weaned from their mother church often makes special and heavy demands upon the strength of the Methodist church of the college town."

We do not believe that a church should be established simply, nor mainly, for the purpose of preventing the weaning of persons from the mother church. If Methodist churches are demanded at Oberlin and Princeton for no other purpose, it were better that none be in existence there. The Congregationalism of Oberlin and the Presbyterianism of Princeton will not harm any young man or young woman. The way to heaven is just as direct and assured along those lines as along those of Methodism.

When a few weeks ago, the Rev. Dr. Coyle of Denver spoke to the people of San Francisco and vicinity he said: If you are to be victorious in the cities of the Pacific Coast during the season of evangelism, you must forget that you are Presbyterians, Methodists, Baptists, Congregationalists, etc., and emphasize above all that you are sons and daughters of the Lord God Almighty."

The Christian people in California, in Oregon and Washington did forget or set aside their differences, and the thing for which there has been expression of the most gratitude is the satisfaction which has come from the spirit of unity which has been everywhere manifest.

We believe that the time has come for the manifestation of that spirit of unity in the planting and maintaining of churches. One of the greatest needs of Christendom today is such federation and co-operation as will do away with the multiplicity of churches in over-churched communities and stop also their unreasonable formation. The exigencies of the time demand that there be no such waste as is now going on in thousands of places. Churches are burdened and struggling because of this irreligious competition. Think for instance of those women in Ohio making contracts last year to husk corn in order to get money to support their struggling church in a community that was overchurched! O, the pity of it, the shame of it! that there should be such waste as goes on here and there all over the country while in pagan lands there are so many open doors that cannot be entered for lack of funds, although loudly sounds the Macedonian cry, "Come over and help us."

It is not possible for the present writer to get away from the thought that the planting of churches in towns already well supplied partakes largely of that wickedness which in the past has wrecked railroad and other corporations for the piling up of a gigantic fortune for one man or a few men. To plant a second church where one could do the work (and there are

hundreds of places where this has been done) is not for the good of man and the glory of God. Church after church in the years of the past has been crushed out of existence or greatly crippled in its work by this unseemly competition. And one of the deplorable things about it all is that it goes on to considerable extent yet today. But it cannot always be so. A better Christian consciousness is being developed.

The Pacific Coast in Brief.

The Rev. Dr. Hillis of Brooklyn is announced to preach on the exposition grounds in Portland on Sunday, August 27th.

The Tacoma Ledger says that the hospital for the insane at Steilacoom on Puget Sound is an institution that would be a credit to any State in the Union, or to any country on the globe.

"If you suppose it is impossible for a man to carry the sunny, lilting, loving heart of a boy under a head white with the snow of years," says the Los Angeles Times editorially, "you are mistaken. Just walk down the street some day with Francis Murphy."

It is said by some who have seen it that the forestry building on the grounds of the Lewis and Clark Exposition at Portland is the most noticeable building on the grounds, that it is quite unique, being wholly of huge logs from trees felled in the forests of Oregon, and that to see it alone is worth the trip from California to Portland.

Tacoma rejoices over the choice of that city by the Sperrys for one of their most thoroughly equipped flour mills. The Ledger says: "Down in California where their mills are numerous and time-tried, what the Sperrys don't know about milling is regarded as not worth knowing. They have been engaged in making flour in California for more than a quarter of a century, yet the pride of all their properties is to be the Tacoma mill."

A writer in the Post-Intelligencer says that the seed of the first flower garden planted in Seattle was brought across the plains from Knox County, Illinois, in 1851, by Miss Louisa Boren, who two years later became Mrs. D. T. Denny. Some of the sweetbriar can be found to-day where it was originally planted. It is said that some of the old mission roses which were first brought by the Catholic fathers to Steilacoom are still to be found in the city.

Whitman County, Washington, has a Burbank club, and it will give to the scholar in the public schools of that county who produces the largest yield of potatoes on a square rod of ground a free trip to the exposition in Portland. The school teacher who succeeds in creating the greatest interest among his or her pupils will receive a gold watch. We wonder whether any one will succeed in producing such a crop of potatoes as the old Clallam County pioneer who about a quarter of a century ago raised twelve hundred bushels on one acre of land.

Licenses have been granted for twenty-seven saloons near the entrance to the Lewis and Clark Exposition at Portland. Many of the persons who have secured license are non-residents. It is said that some of the city councilmen are surprised at the total number of licenses granted and have taken a stand for a halt. One member of the council seems to have

awakened to what visitors may think and say and would like to find excuse to cancel at least half of the number. He is quoted as having said that there ought not to be more than two or three saloons within a mile of the main entrance to the exposition; that the fair means too much to Portland to have people come and go with the idea that the city is composed principally of saloons. All of which is well said, but it ought to have been said sooner.

The Oregonian states that Japan intends to lead at the Portland exposition. She now has more than half of the oriental building, and would gladly take all of it. The imperial commissioner is quoted as saying: "At St. Louis, my emperor was not satisfied with what Japan did. He thought it was not so good as Japan could do. The world must know more of Japan, and I have been given the mission of showing it. So I am going to put in the greatest exhibit of any nation. When our exhibit is in, you will know more of Japan." Yes, and the whole world will know much more of Japan before another quarter of a century has rolled around. It seems as if Japan were destined to exercise a great influence on the world's future. Some haughty Europeans will be brought to realize, perhaps, that the world wasn't made for them alone.

Francis Murphy, the great temperance apostle, was given a reception last month in Los Angeles which was attended by several thousand people. The occasion was the sixty-ninth anniversary of his birth. The Times says concerning him: "He has become a permanent resident of Los Angeles, and is as young in spirit as he was a generation ago. There seems no limit to his endurance, and his vigor on the platform is a wonder to those who have long known him. He wins men because of his great love for them far more than he does by his eloquence and pathos, for these are but the bubblings of the deeper feelings that control him." It is said that since Mr. Murphy started in his work about a quarter of a century ago at least sixteen million persons have signed his pledge. In a campaign of four years' duration in England several years ago he secured five million signers. Once a drinking man himself, he knows the awfulness of the habit, and so has consecrated himself to one of the noblest of endeavors. Thankful are we that California has him as a citizen.

If the Santa Clara county fruit orchardist succeeds in training his monkeys to pick fruit, a crusade on the part of the San Francisco Chronicle will certainly be in order for the sake of consistency. The monkeys will, if the experiment proves successful, be ere long as much of a menace to human labor in that field as the Japanese are now to white labor. A recent number of the Chronicle states that five hundred monkeys are on the way from Central America to California. The orchardist is quoted as saying that he knows from experience what monkeys are capable of doing and that he can see no reason why they should fail in this new line of activity. It is worthy of note that if this project should succeed those who are driven out of employment will have the Japs to blame for it. The idea, it is said, was given to the orchardist, Mr. M. V. Seeley, by a remark of a guest of his last summer. There were several Japanese in his orchard picking prunes. They did not arise in moving about from spot to spot, but hopped about in a sitting posture. Their movements suggested monkeys to the

guest, and he asked, "What are all these monkeys doing?" At once Mr. Seeley recalled some of the things which he had seen monkeys do several years ago in Central America, and there came the thought that it might be possible to train them to pick fruit. It is said that the monkeys ordered by him have been partially trained by the natives of Central America. If the Chronicle is giving us fact and not fiction, an experiment will be undertaken soon in California which will be watched all over the country with much interest. In its outcome it may prove as beneficial as the invention of labor-saving machinery.

Our friends who furnish us church news items and reports of association and other meetings are asked to make them as brief as possible. Our space and our receipts for expenses of publication are limited. In general it may be remarked that it is hardly worth while to state who read the Scriptures at a meeting and who offered the prayer and the benediction. Sometimes there are reasons why there should be statements as to these facts, but not very often. In our judgment, one instance occurred not many months ago when it was eminently proper that it should be stated who pronounced the benediction. It was on the occasion of the installation of the Pacific Theological Seminary professors. On that occasion President McLean invited the venerable Dr. S. H. Willey into the pulpit, spoke of his coming to California as one of the first missionaries, and of his great service in the years since, and then said that he would pronounce the benediction. It was all so appropriate and fitting that we made mention of it in our report. If our readers will turn to the report of the recent meeting of the Santa Clara association, published last week, they will see that there was no mention of the prayers offered, except in one special instance, nor of the hymns sung, nor of the passages of Scripture read, and yet the report, with but the briefest mention of the exercises of the first day, occupied a whole page. What we aim at always is to get at the most material parts, those that are out of the regular and usual order, and to give, if possible, in a few words the gist of an address or paper. It is the only satisfactory method of newspaper reporting. People will not in this busy age wade through a lot of details that bring them out almost nowhere. As to such items as we place under the caption "Church News" let it be remarked here that they should not be written in any such detail as they are for the local papers. And it should be remembered that they are as much, if not more, for the eyes of the people of churches other than the one about which the item is written.

The Religious World.

It is said that the largest salary paid any minister in the Southern Methodist Church is \$5,000. This amount is received by the Rev. Dr. James W. Lee, of St. John's Church, St. Louis, Mo.

The Rev. Dr. Barton, foreign secretary of the American Board of Missions, is to give the annual address before the American Tract Society on Sunday evening, May 14th, in Broadway Tabernacle, New York.

The library of the late Bishop Hurst brought \$56,000. A manuscript page of Lincoln's last message to Congress sold for \$450; an autograph letter of Washington, for \$1,065; a set of Shakespeare, once owned

by Hawthorne, for \$1,400, and some of Scott's manuscript, for \$1,600.

A religious war is being raised in India over the claim by Mrs. Annie Besant that the religion revealed to her predecessor, Mme. Blavatsky, is the oldest in the world, older even than the sacred writings of the Hindus. Mrs. Besant is denounced by leading Hindus and her assertion of occult powers called an imposture. It is said of Mrs. Besant that she lives in Benares, the Hindu sacred city, wears the Hindu dress, eats food cooked by Brahmins and says that she was a Brahmin in a previous incarnation. When she walks the streets, she counts her beads and moves along surrounded by many devotees of both sexes.

The Rev. Dr. Ostrom sailed from San Francisco last week for Honolulu, where he has been engaged to conduct union evangelistic services. Some rather remarkable prayer-meetings have been held in preparation for these meetings. The Advertiser tells of the inspiration of the occasion when the triumphant refrain of the hymn that has been sweeping around the world was sung by an audience which packed Central Union Church, and by people of many races and colors. Prayers, it is said, were offered in many different tongues, but there was one great purpose, and everybody seemed to understand. Dr. Scudder spoke briefly concerning the purpose of the meetings, and his remarks were translated into Chinese, Japanese, and Hawaiian. The Scripture reading was the story of Pentecost, and the spirit of the meeting and the many tongues in which people participated were highly suggestive of that ancient day in the Christian church.

It is thought that the Episcopal Church congress to be held in Brooklyn next week will be the largest ever held in the United States. The Boston Transcript says: "Not only will there be something like five hundred Episcopal clergymen present, but a large number of the clergy of other religious denominations will attend the meetings and probably take part in the discussions. The Right Rev. Frederick Burgess, D.D., Bishop of Long Island, who will preside over the congress, has directed that invitations be sent to representative ministers of every religious body, including the Catholic church and the Salvation Army, throughout Greater New York and vicinity. Already several prominent ministers included in this list have signified their intention to avail themselves of this liberal and fraternal feeling. It is probably the first time that such an invitation has been extended on a similar occasion, and it is a departure which will meet with widespread approval throughout the churches." And it is a harbinger of a better day. Catholicity is especially to be welcomed from the Episcopal Church, which has long been very exclusive.

A Liverpool correspondent of an American paper has expressed the opinion that the Torrey-Alexander work in England will far outlast in results the Welsh revival. Another says that in such a field dogmatism is unsafe, but that people generally will not agree with the correspondent. This second writer is a warm admirer of Dr. Torrey, notwithstanding his pronounced limitations, and as such he gives expression to only one regret in his mission work, and that is as to the prominence given to the "Glory Song." He regards it as a hymn which is far removed from "the strong, sound, common-sense teaching of Dr. Torrey." And he continues in that connection: "It is surely a bad sign of the times that people like that type of hymn,

and a worse sign that evangelists give it to them so freely. Unless the 'Glory Song' means something very different to what I think it does, it is both selfish and sensuous, and on both grounds calculated to foster a poor type of Christianity. And, unfortunately, it is far from being alone. Mr. Alexander's book is full of 'heaven hymns,' and in the new 'Sankey' there are, out of 1,200 hymns, 140 on heaven and fifteen on the Holy Spirit. That was not where Jesus placed his emphasis."

Busy World Notes.

Andrew Carnegie has promised \$50,000 to Western College, at Toledo, Iowa, provided an equal amount is secured from other sources. Western is one of the leading small colleges of the West, and is under the control largely of the Church of the United Brethren in Christ. Among the persons instrumental in securing this pledge was United States Senator Allison.

Two hundred and fifty thousand souvenir gold dollars were coined for the St. Louis Exposition, but only 35,000 were sold. It was the original plan to sell these coins for two dollars each; but later the managers decided to ask three for them, and so they killed the goose that laid the golden egg. It is said that the unsold coins will be returned to the government to be recast.

There is floating around through the newspapers the statement that a letter from Ireland was received not long ago at the New York Post-office with the address, "My Mother, New York, America." Of course, no one knew to whom to deliver it. But, in a few days an Irish woman appeared with an inquiry, "Ye haven't a letter from me b'y, hev ye?" At once the clerk thought of the letter addressed "My Mother." The woman was allowed to open it, and, sure enough, it was from her "b'y." All have heard of two hearts beating as one. Here is a case where two minds operated as one.

In Baltimore recently, a boy nine years old was arrested on what proved to be an unjust charge. But he was kept overnight in a prison cell with a man who had delirium tremens during the night. Oh, the horror of it! and the shame of it that there should be anywhere in our land a prison system under which such a thing could be possible! But, doubtless, the boy was not harmed as thousands of others have been harmed, and are being harmed today, by being confined with the worst and most hardened criminals. Classification and segregation are the demands of the hour in the jails and penitentiaries of California.

Harper's Weekly is one of the great journals of the country which haven't yielded to "the craze" of putting a caption on every item of news or editorial comment. A friend remarked to the present writer a year or so ago that this custom was helpful to him, in that it enabled him at a glance to tell what he wished to read and what to pass by. But the difficulty is that these captions never do, and never can, indicate what an article contains. In good newspaper work the first two lines can do that far better; generally the first line, as well. The reader who takes those brief captions as a guide will pass by half of the valuable items every week.

In 1901, Japan imported 87,608 books from Great Britain, 96,394 from Germany, 47,340 from the United States, and 12,523 from France. In 1903, the number

from Great Britain was 315,518, from Germany 93,990, from the United States 55,856, and from France 15,191. There were several thousand importations also from China and other countries. Evidently the Japanese are an intellectual people, and one that is laying hold of the best things in present-day civilization. It is worthy of note that George Kennan states that the Japanese officers before Port Arthur spent their leisure time reading books, and that he saw neither card-playing nor drinking in the quarters of the officers and the camps of the common soldier. This is something that makes the Japanese common soldier uncommon.

The Bystander.

A Beautiful Church.

The new church building just dedicated by the Congregational people of Alameda is the most artistic church edifice in the West. It is not the largest or the costliest, but for convenience, comfort, and beauty, it is probably not excelled. The interior furnishings of the auditorium are dainty, cheerful, and tasteful. The vaulted roof blossoms with lights, and the good old-fashioned oak pews, the well-selected colors, and the convenient foyer are inviting. The spacious Sunday-school room is a model of its kind. The altar appointments combine art with utility, the whole making one of the completest church buildings in the United States, and it cost only \$40,000.

Pastor Hitchcock and wife have a peculiar opportunity to do a great work with this splendid equipment, which must, indeed, be an inspiration to pastor and people.

Frenzied Finance in San Francisco.

The people of California have been shocked by the defalcation of Tax Collector Smith of San Francisco, a popular man of the town. Smith was elected because he made friends, and he wanted the office for what he could get out of it. It is altogether probable that a system of stealing unparalleled in San Francisco has been going on for some time, and that many others will be involved in the scandal. The passion for money in our country at this time emphasizes the declaration that the "love of money is the root of all evil." The church can not longer ignore the duty of taking up this aspect of our life in great earnest and making itself felt in the field of finance. Where men come into relation with money is where the "coming revival" needs to come. There is a mighty gulf between graft and grace. A hundredfold more important is the ethics of money than the problem of the Mosaic authorship or the doctrine of free grace.

This nation is moving toward the rapids, and will continue to move in that direction unless the church, the true conscience of the nation, rouses itself and takes a stand to defend the national integrity. The controversy about "tainted money" touches the most important phase of our ethical life, and shifts the burden from the theories of theology to the facts of experience. All along the line men go down like ten-pins before the rolling balls, and every fall disturbs the nation.

Gladden and Abbott.

The Bystander has always entertained a high regard for the ethical standard of the editorials in the New York Outlook, but he, with thousands of other readers must make an exception of the editorial in re-

ply to Dr. Gladden's remarks on the Rockefeller matter. The statement by Dr. Gladden has the advantage of being true, and because true, unanswerable. The only wise thing to do with truth is to accept it. One gets into trouble if he try to "answer" it.

Dr. Abbott's first editorial on "Judge Not" was rather unfortunately phrased. No man enjoys judging more than Dr. Abbott. If any one would light the fagots around a heretic, or corrupt a city government, or encroach upon an Indian, or crush the negro, or oppose expansion, he, quickly and bravely, and, for the most part, wisely, passes judgment. Plymouth pulpit has always been a throne of judgment, and he stood there ten years. When, therefore, he throws this wall of defense around Rockefeller, thoughtful men smile.

Dr. Gladden writes these words: "It is our duty as a people to judge this gigantic monopoly. The Congregational people must bear their part of this responsibility. Because they are judges, they must not accept gifts from those whom they are called to judge."

Dr. Abbott seeks refuge behind the claim that Congregationalists can not speak for each other, except through State and local associations and a national council. Since when? We have, we do. We cannot wait for a national council, every three years, and the national council has not the power to make or enforce a single law. It can only make speeches and recommendations. It is incredible that the Outlook, with its history of courageous leadership, should resort to this suggestion. It would like to see "a committee possessing some expert knowledge of economic and industrial conditions, a committee containing such respectable men as Dr. Gladden, President Tucker, President Hyde, and President Hadley, formulate some statement respecting the Christian principles applicable to the present industrial and commercial conditions and involving some testimony against current industrial and commercial wrong-doing."

Such expert testimony was produced some years ago. It is found in the New Testament. The courts of our country will furnish from their records facts which ought to stir every minister in the land. It is not necessary to appoint a committee to discover if a house is on fire when the flames fill the heavens with lurid light. College presidents will not improve on Jesus Christ.

Yes, the Outlook is on the wrong side.

HIGH VALUATION OF THE SUNDAY-SCHOOL.

Two recent testimonies show the growing estimate which is placed on the work of the Sunday-school teacher and on all Sunday-school work. Governor Hoch of Kansas said not long ago that the greatest personal sacrifice which he had to make to accept his position as governor was the giving up of the Bible class which he had taught for twenty-five years in the town of Marion in that State. The remark was made to Judge Cunningham of the Supreme Court of Kansas, who said in reply: "It was a question as to whether I should accept the nomination for this position because it necessitated the resignation of the position of superintendent of the Sunday-school." It was a position which Judge Cunningham had held for thirty-three years. To the Sunday-school work these men had given many of the best years of their lives; they realized that they were building that which was highest and best into the lives of all with whom they had to do therein, and so it was not easy to break away from the work and its relations. But it has been not

without its compensations, this turning away from that work, for these testimonies are good seeds, which ought to bear fruit in many other lives for the good of man and the glory of God.

EVANGELISTIC MEETINGS IN SEATTLE.

C. R. GALE.

The evangelistic campaign in Seattle conducted by Dr. J. Wilbur Chapman and his associates concludes seven months of almost continuous revival services by these evangelists. On the average 24 workers, evangelists and singers, have been in the party; 3,875 services have been held; 13,145 miles traveled. It has been another march "From Atlanta to the Sea," for the campaign began in Atlanta, Ga., and terminates in Seattle. In the number of miles traveled, in the number of services held, in the number of men in the services, and let us hope in the numbers reached for a better life, this will pass as one of the remarkable evangelistic campaigns of our country.

To conduct in Seattle nine evangelistic services simultaneously for two weeks with noon-day and afternoon meetings in addition, requires great wisdom and generalship that the issue may be successful. It is generally conceded among all the churches identified with the movement here that the campaign has done Seattle good. Churches have been united, thousands have been spiritually quickened and hundreds won to loyalty to Christ and his church. Most of the services in the nine districts were ordinary, both in attendance and results. Others stood out as decidedly extraordinary. Among these were the Sunday meetings for men only, addressed by Drs. Chapman and Ostrom. At the close of each service a hundred men came upon the platform to acknowledge Christ as Savior and Lord. The special service for the aged was a remarkable gathering, and holy memories will follow it to the end of time. The noon-day meetings in the Grand Opera House were splendidly attended and wonderfully uplifting. Perhaps the most unique feature of the campaign was the night march, with 15,000 in line, along the business streets and finally through the "red light" district. After the march services were held in the Opera House and big tent, where the restless throngs were not easily controlled. Later on in this same "red light" district an extraordinary night service was held in a theater and adjoining dance hall. Both places were packed. It was a strange sight. Many of the inmates of the low resorts filled the boxes and occupied all the available standing room. A dozen city pastors and workers were on the stage. Dr. Chapman spoke with great tact and tenderness as he gave a new setting to the matchless story of the prodigal son as a revelation of how God feels towards those who wander from him and how he loves those lost to virtue. There were many wet eyes among the hearers, and many requests for prayers. Let us be thankful that for an hour at least sin and shame hid their faces and three thousand in the city's slums heard the sweet story of the old gospel and listened to the better instincts of their own hearts. It is the intention to continue in some form this work in the slums. The meetings in the big tent, too which the affiliated churches have purchased and which stands not far from the "dead line," are being continued by the city pastors.

I have asked some of the pastors of the city from different denominations to give their impressions of the Chapman meetings here. They follow:

Dr. Chapman and his evangelists are thoroughly consecrated; they are sincere, honest and painstaking. More thorough work was never done than has been done by him and his co-workers. His methods are absolutely sane, sound and orthodox. He has preached some of the most powerful sermons our people have had the pleasure of hearing. The true gospel, delivered in an expository style, has produced conviction in the hearts of thousands. Hundreds and hundreds have signed cards, publicly confessing Christ and promising to unite with some church.

The type of evangelism for which Dr. Chapman stands is the most practical, thorough and fruitful the country has ever known.

There can be no failure following his work if the resident pastors will do their duty. As an illustration: On Sunday evening, the 23d, Dr. Chapman invited every man, who would publicly confess Christ, to mount the platform and make a statement to that effect to the large audience.

Scores of men left the audience, mounted the platform, and, one by one stepped to the front, told in their own language their confession of Christ and their determination to serve him. After they had made their statements, he asked them to sign cards, giving their church preference. Every man signed a card. Now, if the ministers follow up the cards and see the men immediately, every one of them will join the church. Of course, if the ministers neglect their duty and fail to follow up their cards, the signers may drift away, or they may grow indifferent to the great work of the church. If they do drift, the fault will be directly chargeable to lazy and indifferent preachers. In fact, laziness in the pulpit is the curse of the church.

The meetings conducted in Seattle have resulted in three personal benefits:

First.—They have exalted Christ, the Bible and Christianity. The world has been made to stand still and acknowledge the sovereignty of God.

Second.—The churches have united. The bond of fellowship is perfect. The ministers know each other better and the churches feel more kindly toward each other.

Third.—Hundreds of souls have been regenerated; homes have been made happy; and, organized, personal Christian work has been given the right of way in every church.

Seattle will never cease to praise or pray for these men of God.

M. A. MATTHEWS,
Pastor 1st Presbyterian Church.

What the Chapman meetings will ultimately do for Seattle no living man can tell, but they have already done for us that which nothing but a movement of this sort could do.

First.—They have brought down—or up from the pit—a storm of criticisms, which are as groundless as are the devil's lies always. And the church takes comfort in the Master's word, "Woe unto you, when all men speak well of you."

Second.—The Chapman meetings have brought the churches of the several denominations, their ministers and members into a Christian, loving fellowship that is indeed refreshing, and if nothing more has been accomplished it is worth all the cost. I have never seen a movement where denominationalism was so completely lost, and I think, all think about saving men to Christ first and to the church afterward.

Third.—All classes, grades and conditions of society have had an object lesson, showing that "The

church does care," and that especially "Jesus Christ cares" and that all are living to bury prejudices and differences if only people from the underworld and from the society heights and from all levels between might be saved.

Fourth.—It has started a large number of individuals on to a better life, scores and hundreds of whom will persevere unto the end where the crown is in waiting.

Fifth.—It has given Christian men and women new visions of Christ until they can say with Paul in defense of great claims, "Have I not seen the Lord?"

Altogether it has greatly awakened Seattle and the city can never be quite what it was before. Give God the glory.

WM. ALVIN SPALDING.

Pastor 1st United Presbyterian Church.

The question of Christianizing a large city it would seem has been fully answered by the Chapman evangelistic campaign in the Pacific Coast cities and closing in Seattle this week. The city has been stirred from center to circumference. Every church in the city has taken on new life and courage. A new atmosphere has been created. The immediate results seem to promise a great advance of the kingdom of God on the streets and in the homes of the city.

FLETCHER WHARTON,
Pastor 1st Methodist Church.

The Chapman meetings have been of inestimable benefit to Seattle. In the space allotted me I can mention only a few of the results I deem most important:

First, it was the means of bringing together the Christian forces of Seattle in a way that had never been done before. We had been laboring in our separate fields and did not know our brethren. We now feel in a measure the power of a united church, and are willing and determined to undertake large things for God and humanity. Our fellowship was delightful.

Second, I believe the permanent results in the saving of souls will prove very great. The methods as a whole were not of the cheap, sensational variety, but were sane and rational. Jesus Christ was preached and men through his grace caught a new vision of life and will be different men. Of course all of the men were not as strong as Dr. Chapman, and in one or two instances there was considerable disappointment, but the people were more disposed to work and pray than criticize and the results were even greater than they had expected.

Third, the spiritual life of our churches has been quickened. There will be a new life in both pulpit and pew and a more determined effort on the part of all to win souls for Christ and to build up his kingdom.

B. H. LINGENFELTER,
Pastor First Christian Church.

I am glad to add my approval to that of many others regarding the work of Dr. J. Wilbur Chapman and his associates in our city. The central mission under Dr. Chapman's immediate leadership has been remarkably helpful and stimulating to Christian workers and also very far-reaching in its effect upon the unchurched. In the other districts the results have varied largely according to whether the local evangelist has been adapted to the field. In one or two cases he seems to have proved the wrong man, but with us in the Fremont district the adaptation was well nigh perfect. Rev. Tilman Hobson was sent to us and from the very first he and we were one. Perhaps I ought to spell it

"won," at least so far as our attitude toward him was concerned. He is a man of beautiful Christian spirit; at the same time a very strong preacher. He united us from the start and kept us so to the end. He inspired us and set us to work. He trusted us and we learned to trust him. Our churches all go back to their regular work with new vigor and with repleted ranks.

H. EDWARD MILLS.

Pastor Edgewater Congregational Church.

Chapman and his corps of workers have come and gone and the general feeling is that a great and beneficial impression has been made on the city. We have seen all of our evangelical churches combined and working harmoniously in a definite aggressive enterprise. This alone is a significant and impressive fact, and seems destined to result in a better understanding and continued co-operation. For the large gospel tent used in the central district will probably be kept by the federated churches for other work.

We have seen many worldly and indifferent persons brought to a decision for Christ, Christian workers stimulated and back-sliders stirred to new life. My own church being at some distance from any of the meetings has not been deeply affected and there will be little tangible results. While in some districts methods were used which do not commend themselves to me, and narrow and perverted views of the gospel given, yet I believe permanent good cannot fail to result from this gospel campaign.

J. T. NICHOLS.

Pastor Union Congregational Church.

The evangelistic campaign conducted by Dr. J. Wilbur Chapman in Seattle has resulted in the greatest blessing this city has ever known religiously.

Dr. Chapman's quiet, clear-cut manner of presenting convincing gospel truths with such miraculous effect has broken down any opposition to revival meetings that might have existed before he came. He preached no new doctrine, but the same potent gospel that has been the impulse in every period of reformation that the world has known. He knows the whole Bible to be the inspired word of God and it is this knowledge that makes him powerful.

There is not an industry nor profession that has not been influenced by the presence of the Chapman evangelists in this city. It is impossible to estimate by figures the good accomplished, but I have personal knowledge of incidents that warrant the following statements:

Denominations have been drawn so close together that they can feel each other's hearts beating and are surprised to find that all are beating the same time, all are singing the same song.

Churches have been aroused to adopt aggressive rescue methods where previously they waited, inert, for souls to drift through their doors. Old-time lethargic Christians have awakened and found a new joy in kneeling beside a newly born soul. Earnest workers have been encouraged to march bold ahead conquering and still to conquer. Whole families have been brought to Christ. Fathers have been led to better lives by children saved in the children's meetings. Debtors have become honest. Gamblers and dealers in sin have changed their lives.

It would not be fair to say that Dr. Chapman has done all this, but to say as he said so frequently, it was the work of the Spirit of God through the man and his agencies,

I can say with hundreds in Seattle today, thank God for men whom he can use.

JAMES LYNCH,

Superintendent, Plymouth Church.

The Chapman meetings have left Seattle spiritually richer than before. Dr. Chapman himself has been heard with profit by large crowds at the First Presbyterian church and at the Grand Opera House. Many of the unchurched masses have gathered in the tent and there confessed Christ. Many children have received impulsions toward a Christian life, which they will never forget. There has not been any crowding of meeting places in the outskirts, comparatively few unconverted people attending. The evangelism has not been of the "new" variety, but earnest and sincere. It seems doubtful if any general awakening can come in this way of ignoring so entirely the tendencies and results of modern thought. Men will follow the prophet who knows their ground and can give them intellectual sympathy as well as spiritual guidance.

EDWARD LINCOLN SMITH,

Pastor Pilgrim Congregational Church

My verdict on the recent Chapman evangelistic campaign in Seattle is, "Good!" I am sure that very many men and women and children have been greatly helped. The meetings have been an inspiration toward the better life and the Christian service. And, after all, that is the big thing. Men are more than theories; women are more than doctrines; children are more sacred than a man's presentation of truth. So that while, in the recent movement, the machinery may sometimes have been painfully obvious and the theology expounded that of a day fast disappearing; while the hortatory may sometimes have unduly crowded the reasonable, there was so much of solid worth and inspiration and helpfulness in the service rendered by the visiting brethren, that these lesser things may be easily passed by in our common rejoicing in the good which has been done. Little special attempt was made to interest students of the State University, and, as far as I have been able to learn, the large part of the student body was practically unaffected by the meetings. This was a great disappointment to me personally, but was perhaps unavoidable under the circumstances. Altogether, however, there is no doubt that Seattle has been greatly blessed by the campaign, and in that great fact we are all rejoicing.

H. C. MASON,

Pastor University Congregational Church.

Acorns From Three Oaks.

ALOHA.

Another Temperance Victory.

The little Spartan band in the Saratoga foothills, who believe there is inspiration enough in their beautiful mountains, flowers, streams, without the flow of fire-water, have had the sharpest tussle of their lives with the vigorous enemy, and are praising God for another typical victory. The former proprietor of Congress Springs, who confessedly has tried to keep a respectable place and has his due meed of business honor, now that his hotel has burned down, has tried to get a license for what would really be another road-house. Some, who undoubtedly would sign a petition for a genuine hotel bar, have joined forces with many who do not want liquor sold under any form in this school district. The sympathy for an old-time neighbor added to his petition for a license, and a

wholesale liquor dealer on the streets of San Jose spent a deal of time on the streets of that city getting the careless and the conscienceless to give their names to a failing cause. God sent Rev. S. L. Abbott, a Baptist minister who hates rum and loves cold water, to help the cause. We must give this quiet, friendly and persistent man due credit, but, as he does, give God the glory, for no man, so far as I can learn, sent him. Interested by previous acquaintance with this promising and beautiful valley, he was impressed to come and see how the temperance cause fared. While Saratogans were busy at home, confident that our supervisors would not let an American have a license which they refused to foreigners, this man who knows the sleepless vigilance of the whisky ring and the skill of lawyers whom money can buy, went boldly into the Pastors' Union at San Jose and plead that they make Saratoga's cause their own. This they did heroically. The presence of the wholesale rumseller, openly soliciting petitioners outside of the interested school precinct, justified them in appointing a committee to assist Saratoga's battle. Never did the San Jose pastors so generally take petitions right into their church services.—took so many that scores of deacons and elders were kept busy and the congregations had the momentum of enthusiasm and did not have to delay their Sunday dinner long. Then the Pastors' Union, by their clerk, notified pastors and laymen to hold their morning session in the supervisors' room at the court house. The consequence was a crowd in which red noses and red faces were not a majority. The saloon petition was as seven hundred to seventeen hundred. The gentlemanly attorney for the saloon seemed dumbfounded and did not talk very loud. It looked as if one supervisor dodged the vote. It was thought so as he soon came in when the matter was settled. I do not affirm this. The record is that the presence of God's people, with their immense petition, caused the saloon man to withdraw his petition. This permission was given unanimously. There was a quickly hushed applause for its poor taste to humiliate a defeated enemy. We, who stoutly maintain that we are better friends to Congress Springs than their owner is to himself, have been singing the Doxology ever since. God be praised! Let it be recorded here that we cannot match saloonists with scheming, nor paid lawyers with special pleading. But we can persevere in a good cause. We devoutly believe that one step toward the kingdom God has promised to Jesus Christ is the adoption in the practice of the American people that the majority shall rule, that a saloon shall not be forced on a community against their will legally expressed. We ask the consideration of those who believe in fair play, the prayers of the pious, the stout words of those who have influence. "The meek will he guide in judgment."

A Wayside Inn.

So many have asked me if there were an Inn at Saratoga that I note in these kindly columns preparations making for one. A quaint old house, well situated, near stores and postoffice, is being whitewashed, painted, papered and made fit for country-loving humans. No style. But comfort. Now is there some good man and woman who is called of God to serve in this way and will pay a moderate rent for this place and enter into it with churches and temperance people to help make an unsurpassed residence town. Mr. B. Grant Taylor, secretary of the Improvement Association, would give any information asked for.

A Service at Agnews.

It fell to Aloha's lot yesterday to preach in the chapel at Agnews. I shrunk from it. Heart aches enough. Pain, sin sickness, sorrow enough about one's home. Memories of city slums and the festering sores of heathenism burn one's eyes. But good horses, good company, green fields, bright skies, springing flowers cheer the heart. Was there any bond slave of Satan whipping trout-brooks or climbing God's mountains yesterday, on personal pleasure bent, whose heart sings this morning as our hearts sing who tried to make our friends at Agnews forget their sorrows yesterday. Kind doctors; courteous attendants; inspiring songs; a wakeful audience. Can it be there are no Sunday services at Stockton and Napa? What can authorities there be thinking of? Is a dance sufficient solace for souls in prison?

Dr. Leonard Stocking's administration at Agnews is a testimony for Christianity. Heathenism has no such asylums. And what an argument for sobriety an insane asylum is? If all California towns would outlaw alcohol as our little village tries to, Governor Pardee would not need plead "California needs millions for new asylums."

THE PENITENTES.

A Strange Sect in New Mexico and Colorado.

The press dispatches of April 22 stated that a member of the fanatical sect known is the Penitentes died on the cross at Torres in Las Animas County, Colorado, on the 21st of that month. According to the report current at Trinidad, the victim was nailed to a cross of his own formation, "and died in agony that he did not seem to feel, wrought as he was to a delirium of religious fervor." The dispatch from Trinidad says: "In the old days, so it is said, the carrying out of an actual crucifixion was not uncommon among the Penitentes, but it was supposed to have been abandoned long ago, although it is known that the practice of self-torture is still carried out among the members of the order during Holy Week."

Interesting in this connection is an article by the Rev. Dr. W. E. Barton, of Chicago, in the Boston Transcript the very day this news was published. Dr. Barton had made a recent trip to New Mexico, and had seen some of the services during Lent. We quote from his article:

"He who would see a passion play of fearful realism need not journey once in ten years to Ober-Ammergau, nor will he see it there save as a stage-imitation of suffering. Every year on Good Friday, and in America, may be seen the binding, the scourging, the gashing of the side, and even the fastening to the cross—and this not as sham suffering, but as physical torture actually endured by living men and fellow-citizens of the United States. I have just witnessed two religious ceremonies, being a part of the Lenten preparation for this final act, have met the men who are to participate in it, and have interviewed intelligent people whose united experience covers seven different places of celebration and not less than thirty performances of this tragedy, which they have seen acted in whole or in part. Recent newspaper articles on the subject give the impression that there is but one place in America where the Penitentes perform their annual self-torture. I have visited three places where it is in progress and have heard from reliable people of several more. It may be that in only one place is there now

an annual public crucifixion. I have just come from that place, and have walked in the sorrowful procession past El Calvario, where even now the cross is standing ready. But if this be the only place where there is a crucifixion, it is far from being the only place where the passion of Christ is celebrated by merciless self-torture. In another place, three weeks before Good Friday, a company of Penitentes, stripped to the waist and barefoot, lashed themselves through the streets with the blood soaking their white cotton trousers. As they passed the village store one scoffer said, in Spanish, 'There's one fellow isn't hurting himself much.' The man indicated immediately turned, and, handing his cactus whip to the scoffer, said, 'Brother, for the love of God, give me one hundred lashes.' The man refused, but the Penitente pleaded. He was disgraced, he said, unless he could prove reality of his sufferings which had thus been called in question. Finally they compromised on sixty lashes, and the sixty were administered in the public street, each lash bringing blood. In the meantime one of the others lashed himself till he dropped unconscious from exhaustion. This happened in the month of March, the 29th day, in the year of our Lord 1905, and in the United States."

Dr. Barton states that on the 30th of March, 1888, Mr. C. F. Lummis, of Los Angeles, witnessed a crucifixion in New Mexico, and obtained a picture of it. On that occasion the crucified one was tied to the cross for thirty-one minutes, pleading all the time to be nailed, crying out that he was disgraced by being tied. Dr. Barton quotes Mr. Lummis as saying that previously nails were used, and that this statement accords with what he hears from others; and that it is probable that nails are still used at times, though not publicly since Mr. Lummis published his book. It is said that the photograph nearly cost Mr. Lummis his life, that he was shot at and almost killed.

We quote further from Dr. Barton's article:

"Mr. Lummis asserts that in the village where he made his pictures the crucifixion was uniformly with nails up to and including the year 1887, when a change was made by the new and humane Hermano Mayor. I also heard in this same place that the head brother referred to had made the ceremony somewhat less inhuman. And I heard good things of him as a devout man. But not every lodge of the brothers has such a head, and when the Penitent pleads, 'Oh, I am disgraced if you tie me! Nail me! Nail me!' it is by no means certain that nailing will never occur again. There is no appeal from the edict of the Hermano Mayor in any place. If the brother to be crucified demands nails, and the Hermano Mayor consents, the nails will be forthcoming, and the honor of the victim will thereby be enhanced. If in any one of a half dozen villages of New Mexico where crucifixion, public or private, will take place on this Good Friday, a man is actually nailed to the cross, and dies, the reader of this article will not read of that even in the next issue of this paper. The victim will be secretly buried, even his family not knowing when or where. But the masses said for his soul will be in great confidence that he died worthily.

"Is the order dying out? I gathered that impression from everything I had read on the subject, but such information as came to me on the ground did not confirm the impression. There is much to keep such an institution alive, and I heard of it as thriving in many places. If the women opposed it, and the affair were wholly of the men, it might die more quickly: but as each wife consents to her husband's member-

ship, she can hardly object to such suffering as he willingly undergoes for his soul's welfare.

"She has new pride in him as a man of piety; and she is there, with her sister, helping on the ceremony. And the little children are there, getting their ideas of piety and glory. Even the mission schools are compelled to dismiss for Holy Week, and the children whom I saw in school learning to read English were on their knees before the altar at night."

It is said that the persons who are nailed to the cross usually recover. But the belief among them is that it would be great gain to die that way.

"At the head of each local body is a hermano, mayor or elder brother, whose authority is final in his own local lodge. The members are chiefly men, though women are eligible and give the order much support. The women meet in separate habitations or in private houses. The men alone hold the Morado, except that during the public services of Holy Week women, and even children, are admitted; and in these services they share. The women do not practice the same forms of public penance; but they stand in boxes of cactus, walk barefoot through cactus, walk on their knees for long distances, lie at the Morado door and beg to be walked over, and in secret sometimes whip themselves upon the naked flesh."

"The Catholic Church sometimes professes to desire to stop the entire system, but Pope Leo XIII. refused to make it illegal. United States troops have sometimes attempted to interfere, as in 1866, when they marched from Fort Garland, too late to save two young men from death."

Considerable of the testimony is that the average member of the order is one who is pleased to do up his religion for the whole year in forty days. The Mexican people sing a mocking little couplet as to the self-inflicted penance:

"Here's for the cow I stole,

And this for the cow I intend to steal."

But there are some who are regarded as devout and worthy men.

MY ONLY LAWSUIT.

M. E.

An Answer to Prayer.

Several times I have been a witness in cases at law, never have I had a case brought against me, and only once have I ever carried one into court. At that time I felt as if it were as much God's work as when I was preaching.

In the eighties I went to Dungeness on a missionary trip among the Indians. When I arrived there I found that an Indian, named Big Bill, had been drunk, and also that he was willing to tell who had furnished him the liquor. It was the business of the Indian agent to prosecute such cases, although any citizen could do so, but as he was ninety miles away, and I had much to do with the Indians, and as he was my brother, the people there thought that it was my duty at this time to take it up.

Big Bill told me that it was an English sailor, who had recently come from Victoria, who had sold him the liquor, and that he was then working for a man there, Mr. W. I went to the proper officer, had the necessary papers made out, and he was arrested in the afternoon. In the trial Big Bill gave in his testimony very clearly, but as it was that of only a single witness and he an Indian, against a white man, the presiding officer, who was friendly to my side if proved,

yet felt a little uncertain about binding the prisoner over to court on this evidence, and asked me to obtain more, if possible, and the case was adjourned until the next morning. The accused was put in charge of Mr. W. as constable, who took him to his own house, a mile or two away, while I returned to the Indian village of Jamestown, about five miles, to obtain more evidence, if I could.

As it was my first case, I prayed over it considerably. I prayed that if it were best I might win it, but as I knew that when anybody went into law it was liable to create hard feeling, I was much afraid that I might to something that would cause remarks to be made against the cause of Christ in a community which was confessedly very irreligious, and especially against me as a minister. I was really more afraid of this than that I should lose the case, and prayed more earnestly for this than for the other.

I was able to obtain a little more circumstantial evidence, though but little, and went back with it the next morning, fearing, however, that it would not be enough for me to win the case. When I arrived at the court, however, I found that the prisoner had skipped. He had stayed with Mr. W. during the night, and had started to court with him the next morning, with one or two others; but while passing along where there was thick brush on both sides of the road, he had suddenly stepped back, jumped into the brush, and could not afterwards be found.

I was really not very sorry, for I realized by that time that the evidence that I had was so little that the chances were about even that the prisoner would be turned free, and then I knew that others would be emboldened to do the same or worse. As it was, he and some others who had furnished liquors to Indians were considerably frightened, and the result was really beneficial.

After it was all over, however, Mr. W., who had known something about me, and of whom I had known a little, though we had never met, came to me and said that he wanted to tell me how much he admired the spirit in which I had carried on the case. He said that he had no wish to protect any one who sold liquor to the Indians, and that he had had no idea that his hired man had been doing so, and that as he had been depending on this man to help him in his work, it was a disappointment to lose him, and hence he had naturally done what he could to defend him; and yet he wanted to tell me that he thought that I had done my work in a very Christian manner. I was surprised, pleased, and very grateful to God for so plain an answer to the more earnest part of my prayer. I was more surprised when he, of the Church of England, though his wife had been brought up by Catholic parents, invited me to go to his house to baptize his three children. I did so at another time, and still later baptized a fourth. On conversation with Mrs. W., I became satisfied that she was coming out from her Catholic training into the purer light of the gospel, and she afterwards, when a Presbyterian Church was organized there, became one of its members, and when it disbanded, she united with the Methodist Church, the only one in the place, and she has been one of its most efficient members. They are all excellent friends of mine to this day. It, however, always seemed to me singular that the real results of a lawsuit, which I feared might bring disgrace on God's cause, should have had such a happy ending, and hence there was all the more cause for gratitude to him who thus overruled it in answer to prayer which he certainly suggested,

Twana, Wash.

Church News.

California.

San Francisco, Ocean View.—Two persons were received in fellowship on confession at the Easter communion service.

Highland.—Easter passed most pleasantly with this church. Twelve united upon confession of faith at the vesper communion service. The work on the new church building progresses well. The expectation is to be ready for dedication by the third week in June.

Avalon.—The Girls' Guild greeted Easter day with carols at dawn. At the communion service at 10:30 one was received by letter and three by confession. The offering for the church improvement fund amounted to \$475. The Sunday-school Easter exercises in the evening drew the second full house of the day.

Riverside.—The church year closed April 1st. Reports showed the church in a very prosperous condition. Advancement has been made in all lines of Christian work. Easter Sunday was a red-letter day. The audience room could not hold all who wish to attend the morning service. At the vesper communion service 31 were received into the church on confession of faith and nine by letter. Nearly all coming on confession were from the Sunday-school. The ladies of the church have sold the old parsonage and are about to erect a fine new one after the mission style. It is planned to enlarge the church and change it to the mission style at an early day. The pastor, E. F. Goff, will enter on his tenth year in June.

San Francisco.—Mr. Samuel D. Mayer has completed the remarkable term of 33 years as chorister and organist of the First Congregational church in this city. Few men are able to hold one position so long as that, and fewer still can keep the respect and affection of the church. He has seen four pastorates, with all the changes and disturbances that have been a part of them; he has kept the music of the church up to high standard, and in hearty accord with the work of the pastors. It is interesting to note that in the last few months many visitors have taken occasion to speak of the exceeding spirituality of the musical service and to congratulate the church that its music is so thoroughly in accord with the rest of the service. Mr. Mayer never stood higher in the regard of the church than now, and it is hoped that he may be spared to do his good work for many years longer. The musical service next Sunday evening is commemorative of his anniversary.

Washington.

Sprague.—Easter Sunday seven united with the church, five on confession. The church was beautifully decorated with flowers and the congregations both morning and evening crowded the church. The pastor, Rev. G. H. Wilbur, is just entering on his fourth year with a very encouraging outlook.

Walla Walla.—At a council which convened in the Whitman-Eells memorial church near Walla Walla on April 25th Mr. Charles M. Bainton was ordained to the gospel ministry. The sermon was by the Rev. J. H. Bainton of Colfax; the ordination prayer by the Rev. Austin Rice of Walla Walla; the hand of fellowship by Rev. H. C. Cleveland of Ingle chapel, Oregon; the charge to the pastor by the Rev. Samuel Green and the charge to the people by Superintendent Scudder. Mr.

Bainton came recently from England. He is a graduate of the Victoria University at Manchester and of the Lancashire theological seminary. For several months he has been supplying at Whitman, Bethel, Valley chapel and other points in this region.

KERN COUNTY NOTES.

Bakersfield church observed Passion Week, as usual, the Presbyterian church uniting. Services were arranged for three afternoons and three evenings and were very impressive.

On Easter Sabbath the Endeavorers began the day with a sunrise prayer-meeting; that was followed by communion services. An Easter sermon was given at the usual hour of morning service. The church was tastefully decorated by the young people and special music added to the interest. The attendance was large both morning and evening.

The weekly classes for study of the Bible and missions, begun in the fall, have been kept up regularly through the winter.

A Sabbath-school Institute, conducted by Hugh C. Gibson, State Superintendent of the Sabbath-school Association, is to be held the first week in May with meetings in the city; also at Rosedale, Panama, Oil Center and Kern City.

Work at Rosedale and Panama moves on under the care of Pastors Williams and Doyle.

The little church at Oil Center has no settled pastor, but arrangements are being made for a competent man in the field who will push the work so much needed.

THE ALAMEDA YOUNG PEOPLE'S ASSOCIATION.

The Annual Meeting of this Association will be held at the First Congregational church of Berkeley on May 12th, at 6:15. Basket lunch. At 7:45 a song service and at eight o'clock the evening meeting will be held. All young people belonging to the Alameda County Congregational churches are very cordially invited to be present and lend their hearty co-operation to make the meeting a success.

It is your Annual Meeting, and upon the enthusiastic attendance of each society will it depend.

A good program has been prepared and all who come will be fully repaid.

Come one, come all, and show your missionary zeal for "Christ and the Church."

Yours in the work,

MISS M. W. PIPER, Pres.

Oakland, May 3, 1905.

IDAHO NOTES.

A few days ago the Carnegie Library Building was formally opened at Lewiston. The ten thousand dollar fund was considerably enlarged by subscriptions from the citizens of Lewiston, and a general rejoicing was enjoyed. The building was packed with people, eager to listen to addresses from the mayor and others. It is said that four truckloads of books, something over 4,000 volumes, were transferred to the new building on Normal Hill. It is expected that over 3,000 persons will be going there for books. This occasion is a milestone in Lewiston's history.

Our pastor, Rev. F. B. Sewell, is taking part in all public enterprises.

Our young pastor, Guy L. Dick, is doing excellent work at Westlake. Besides the regular preaching

services, he has something doing on almost every night in the week—prayer-meeting, choir practice, band practice, and other meetings. The Easter exercises were splendid. Never in all her history has Westlake had such a treat. Young people, heretofore too timid to come before the public, are getting into line under the leadership of this young leader. Eight new members have been added to the church, and the prospects are bright. Let all take a stand for order and righteousness.

Rev. F. D. Healey, formerly pastor of Summit Church, and who has been visiting with his brother at Baker City, Ore., was expected to preach in the new church at Kelley, Easter Sunday. If Brother Healey is called to that church, we bespeak rapid progress for her.

Missionary Johnson has been touring Nez Perce and Idaho Counties, and on Easter Sunday organized a new Sunday-school at Woodside.

Summit and Rositta Churches are suffering for the want of a pastor, although the attendance at Sunday-school is good.

Oregon Letter

BY GEORGE H. HIMES.

The Portland Congregational Association held its annual meeting with the Mississippi Avenue church, beginning last Tuesday evening and closing Wednesday evening following. Rev. John J. Staub was elected moderator; Rev. L. D. Mahone, assistant moderator; and Rev. Arden M. Rockwood scribe. The latter preached the associational sermon from Heb. 7:16, and his theme was "The Ministry of Intercession."

Wednesday morning a number of items of business were transacted in substance as follows:

Voted that the Lewis and Clark management be asked to appoint the moderator of the late State Association as the representative of the Congregational fellowship on the opening day of the Exposition.

Voted that a public reception be given to Rev. Washington Gladden at a suitable time after his arrival in Portland, and that W. D. Scott, M. E. Thompson, Rev. Elwin L. House, Rev. D. B. Gray and Rev. Chase be appointed a committee to arrange all details.

The following resolution was unanimously adopted: "Resolved, That we, the Portland Association of Congregational Churches and Ministers, respectfully request the Portland City Council to investigate the street entrances to the Lewis and Clark Exposition grounds, and to take such action as shall make such entrances a fitting approach to said Exposition. We believe that the condition as now seen by the visitor as he approaches the entrances is not conducive to the best impressions of our fair city. We trust that the report that is already abroad that the Council is investigating, is true, and that your honorable body will consider not only the financial returns from the saloons, but also the permanent impressions that may be made upon strangers in our midst. If it is wise that saloons be not placed in residence districts, surely it is more so that they should not be connected with such a historic and world-wide exposition, an exposition which shall be representative of our early pioneers, and a magnificent monument of the industry and resources of our people of today."

Hood River was chosen as the place for the next Association, with Luther D. Mahone as preacher,

Voted that Rev. W. E. Young, from the Tacoma Middlesex South Conference of Massachusetts be received by this Association; and that Rev. W. C. Gilmore and Rev. C. McPherson be received as soon as they present proper credentials.

A license to preach was given C. M. Smythe for one year.

Voted, that "we extend to the American Board our confidence in their conscientious vote to keep John D. Rockefeller's gift of \$100,000. We believe it is not the province of such board to examine all the details of the money it receives, but to accept the same and use it for the best ends of elevating humanity."

Twelve churches were represented by eleven ministers and twenty-nine delegates.

The principal features of the program were as follows: "Defects in the Evangelistic Temper and Equipment of the Church," by Rev. Luther D. Mahone; "After the Revival," Rev. Charles E. Chase; "The Present Opportunity in the Portland Association—(a) As the City Pastor Views It; (b) As the City Missionary Approaches It; (c) As the Home Missionary Superintendent Views It; (d) As the German Pastor Knows It"; "The Supreme Need of the Hour," by Rev. W. C. Gilmore; "Possibilities of Work with Young Men," by Mr. E. B. McNaughton. The closing discourse was by Rev. Elwin L. House, whose subject was "Can Pentecost Be Repeated?"

Full discussion followed the presentation of each theme, and many helpful thoughts were uttered as a result.

The Mississippi Avenue church is to be commended for the way in which it took hold of the matter of entertaining the Association. There were timorous hearts at the outset; but when the test came all rallied as one person and entered into the work with such enthusiasm that all fears of failure were soon banished, and a deep sense of spiritual uplift came as a reward for the effort.

Easter services in all the Portland churches were more elaborate than ever before in the history of this city. In the First church the audience filled every part of the great auditorium, overflowing into the choir loft. The music was unusually fine as well as suggestive, besides the church had the supreme pleasure of hearing a characteristic sermon by Rev. F. B. Meyer, D.D., of London. Following the sermon fifty new members united with the church.

Altogether, on Easter Sunday, there was probably not less than five hundred new members added to thirteen churches—largely the ingathering from the meetings held by Rev. Ralph Gillam, followed by the Chapman meetings.

The daughter of Rev. Charles E. Chase of the Hassalo Street Congregational church, of this city, who has been ill for some time, had a surgical operation performed recently, and now she is regarded as being beyond danger and hope is entertained that she will rapidly regain her health.

Ten new members united with Hassalo Street church last Sunday, and others will follow soon.

The work in the new Congregational church at St. Johns is progressing favorably, and since the necessity for regular weekly services is imperative, arrangements have been perfected with Mr. Chase of the Hassalo Street church to preach there every Sunday afternoon.

Two members of the First church of this city, Mrs. A. M. Cardwell and Mrs. Helen Cardwell, were re-

cently sadly bereaved by the sudden death of their son and husband, Dr. Herbert Cardwell, one of the brightest and ablest physicians and surgeons of this city, just in the full vigor of manhood and in the midst of an unusually successful medical career, at the age of thirty-seven. Dr. Cardwell went to Manila with the Second Oregon Regiment, and achieved much distinction by the ability with which he performed his duties. He was born in Portland, and he grew up in the Sunday-school of the First church.

Portland, April 30, 1905.

Christian Endeavor Service.

REV. HERBERT N. BEVIER.

May 14.

Topic: Spirit-filled Christians. Acts 22: 1-4, 41-47.

In Rev. John MacNeil's deeply devotional book, the "Spirit-filled Life," he asks his readers, in the opening chapter, whether they are all B. A.'s, for, he says, that the privilege of being filled with the Spirit starts with that degree, which in this case does not refer to the baccalaureate of a college, but in the quaint conceit of the consecrated author, to those who have been born from above and are therefore God's children by the adoption of grace.

No doubt, there is a ministry of the Spirit to those not believers, for the blessings of God's common grace are as wide as humanity; but the baptism of the Holy Ghost, the endowment of power, the being filled with the Spirit,—this is the priceless heritage of those who are God's and Christ's own, and no others.

There is a filling of the Spirit which is of the nature of an overflow, a blessed excess, and it is just this more than enough that is our equipment of power. It has been observed that the beneficence of the river Nile is conditional entirely upon its overflow. That historic stream flows on between its appointed banks during most of the year without being of much appreciable use to the valley through which it runs, but once a year, when the snows melt from the mountains of its source, its watery bosom swells, fills all its ample depth of channel, and then, breaking over its banks on either side, spreads out in a mantle of watery blessing over all the contiguous lands, and when the overflow has ceased, there is left a thin veil of soil-food upon every portion it has touched, so that the seed, when it falls, is on good ground, and brings forth, some thirty, some sixty, some a hundredfold. It is the overflow that does it. And so it is the Spirit's overflow from Christian hearts that helps to make other hearts good soil in the rich valleys of human life, and causes the good seed to be received and fruit.

And it is from the high mountains of God's love and grace that this swelling power comes down to men. It springs from the foot of the cross. It is expedient for you that I go away, said the Master, for if I go not away, the Spirit will not come to you; but if I go away, I will send him unto you. In New Testament history, these floods of power first came at Pentecost, and the overflow was seen in the "other tongues," in Peter's powerful sermon, and in the three thousand souls added to the church. The same blessing is for us today. "The promise is to you and to your children," and every worker in the wide harvest-field needs it. To strive to be useful and successful without it is like going to till a field without assurance of the early and

latter rain; the task is hopeless. Paul map plant and Apollos water, but only God can give the increase, and he does it through the Spirit.

It is through the infilling of the Spirit that every fruit of the Spirit is intensified at the hour of need. Have we faith but as a grain of mustard seed? When the tides of the Spirit swell over it and in it and through it, all things become possible unto it; mountains are as plains, there is a way through the sea, and tasks otherwise insuperable are undertaken with the confidence of a child. Is it love, which at most is faint and cold? Let the Spirit saturate it, and it becomes a holy flame, a glow, a rapture, pure and sweet, a blessed tropic atmosphere, in which the rarest exotics of religious and life zones flourish, blossom, and fruit. Is it joy, which oftentimes is only a ripple on the surface? When the Spirit suffuses it, the ripple becomes a swelling tide, a break wave, which, like the alabaster box in Mary's hand, fills all the house with its presence. Is it peace? it becomes like a river again, overflowing all its banks and resting upon all it touches. And so on through the list. The Spirit lightens every insight, warms every affection, intensifies each noble purpose. It reinforces the soul and every faculty, and power fills and overflows.

How may we obtain this precious enlargement, enrichment, empowering? The disciples were bidden to tarry for it in the upper room. They were commanded to wait for the promise of the Father. It is one of the things which we receive for the asking—one of the things "given away," but it seems that in its fullness it comes only from much asking. The disciples waited ten days for Pentecost. Many of God's evangelist princes tell us that their infilling came to them only after many days. No doubt, we expect our great endowments too cheap. We do not earn them. The priceless jewels or grace are bestowed, but not lavished, on the unappreciative. God wants his children to value his gracious treasures, and so he withholds them until we have proven that we count them at their true worth. Gold must be dug for. Knowledge has to be acquired by much agony of mind, and so we have to earnestly seek, would we find the overflowing gifts of the infilling Spirit. Alas, alas, we ask and receive not, because we ask amiss. Alas, alas, that we too may all be Nile rivers, blessing our Egypt land with Eden gardens and trees of life and all fruits and flowers good for the soul to eat and pleasant to see, but are not, because we do not experience the gracious overflow.

It is Spirit-filled men and Spirit-filled women who are working the miracles of revival uplift and revival blessing in these new days of the power of God. Not the eloquent orators, who depend upon their silver tongues, nor the trained singers, who have mastered the technique of the art of song, nor yet the zealous workers, who think they are exerting human energy according to knowledge, but the preachers with the tongue of fire, and singers with a heart of flame, and workers endued with power from on high,—they are the ones who are sowing and reaping everywhere harvests that will abide. To be most useful for God and Christ, men need to be Spirit-filled.

The editor of the Western Christian Advocate says: "As we were riding through Kentucky the other day we looked out of the car window as we entered a certain town, and read on a church edifice these words, 'Sulphur Methodist Episcopal Church, South.' There need be no question, obviously, of the orthodoxy of this church. It would, doubtless, disclaim being at all influenced by the new theology."

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

Sweden and Norway are the only countries in which practically every grown person can read and write. Bavaria ranks next. The United States is far in the rear of these countries.

All passenger locomotives on the mountain division of the Southern Pacific, from Sacramento to Sparks, will be oil-burners in a short time, and as rapidly as possibly all locomotives on that division will be so changed.

A northern Indiana paper writes of the warm spring weather as follows: "The present warm March weather is similar to that of 1854, which was followed by the hottest summer known in the history of this section of the country. That year the mercury registered up into the 80's in March and reached the 100 degrees in April. For seventy-one days during the summer that followed the minimum temperature was 90, and the average was 97 degrees."

There has been of late a striking decrease in the marriage rate in England and Wales. A London correspondent says that there were only 261,103 marriages in 1903. "This means a marriage rate of 47.8 per 1,000 among the men and women of the population who were not already married. When it is recalled that in 1880-82 the rate was 51.5 per 1,000, and even so late as 1900-02 it was 48.7 per 1,000, it will be seen that the decrease is at once considerable and progressive. Whether it be that men and women are growing less inclined for domestic life, or selfishness, prudence, or hard times must be held responsible, there is no disputing the fact that English men and women are marrying less and less each year."

The outdoor flavor is strong in the May St. Nicholas. The first of a series of articles by Edwin W. Foster on "Our Friends the Trees" comes with special timeliness near Arbor Day. Oaks and maples are discussed this month, with an exceedingly helpful diagram showing minute details of the difference between twenty-one of the more common oaks and maples. H. S. Canfield's "In the World Without a Sun" tells of deep-sea sounding in the Caribbean Sea; and Silas A. Lottridge, the man who gives all his spare time to watching birds, recounts his interesting friendship with "The Bluebird." Joseph H. Adams instructs the practical boy this month how to make boats; and the number brings the first of Dr. Emma E. Walker's valuable papers on "First Aid to the Injured," with simple directions how to care for the burns likely to be received in camp life.

In the Century for May appears the first of promised articles on "Great Inventions Described by Their Inventors," Mr. Charles F. Brush telling the interesting history of "The Arc-light." The second of Melville E. Stone's articles on "The Associated Press" relates in detail the story of the removal of the Russian censorship on foreign news, one of the most important chapters in the history of our press. The narrative includes Mr. Stone's interesting interviews with the czar, Ministers Lamsdorff and Plehve, and others. There is a second contribution from Dr. Anita Newcomb McGee, recounting her experiences in the hospitals of the Japanese army. "How the Japanese Save Lives" has a lesson for our own war department, a lesson which Dr. McGee does not hesitate to press home. There is an account of the recently discovered

inland white bear of Northwestern British Columbia. Henry R. Elliot's discussion of "The World-wide Spiritual Awakening" deals with conditions of general and vital importance.

Soldiers of the future are being trained in the Bible. Especially is this so of future officers. A few years since the Young Men's Christian Association started Bible class work at West Point, and at once one in four among the cadets enrolled as members. A few years later it was found that forty in a hundred of the cadets, all classes, belonged. Today the number has grown to 60 per cent. In many instances cadets are themselves Bible class leaders. So steady has been the growth of Bible class enrollment at West Point that not long since similar classes were started at Annapolis. In the naval academy the proportion at beginning is almost exactly the same as it was in the military academy. The association reports that it is finding young army and naval officers, trained in these classes, to be organizing Bible-classes on their own account in almost every part of the world.

Leslie's Weekly gives this item, which will be read with satisfaction by many: "It should score largely to Mr. Carnegie's credit that he has absolutely refused to have anything to do with improvements in Pittsburg which would bring him even into remote connection with the liquor traffic. The point came up in connection with the proposed erection of a building in that city which would include among its features an ordinary barroom. Mr. Carnegie said that he would not lend his name or money to anything connected with the liquor trade. If all financiers and capitalists who are called upon to invest money in real estate, and who derive a part of their income from this source, would draw the line against the liquor traffic as Mr. Carnegie has done, the cause of temperance would make an immense stride forward. Mr. Carnegie is not a member of any church, and is sometimes counted, we believe, as a non-religious man, but judging by spirit and deed rather than by profession, we should say that he was a very able exponent of practical Christianity."

Notwithstanding the enormous quantities of rope that the sailing naval and merchant fleets of the world required in bygone days, it was not until 1820 that rope-making machines appeared in England. Fourteen years later they were in use in Massachusetts. When it is considered that manufacturing concerns are able to turn out hawsers that measure 18 inches in circumference, of $5\frac{3}{4}$ inches in diameter, and weigh about 11 1-3 pounds to the foot, some idea may be obtained of the power needed to spin a cord of that size. The strain borne by a new manila rope of $\frac{3}{4}$ -inch circumference is given as 625 pounds, while the 18-inch manila hawser is capable of standing a strain of 136,000 pounds, and presumably this is not the breaking strain. The average layman, if asked what needs the most carefully laid rope, would probably say a hawser or ship's rope of some kind. Such, however, is not the case. The most carefully manufactured rope is that made for drilling wells, either for oil or wataer. These are made from 1,400 to 5,000 feet in length, without a splice, and measure from $1\frac{7}{8}$ to $2\frac{1}{2}$ inches. These are constructed of the longest and purest manila hemp. They are what is known as "hard laid," to resist the chances of untwisting, as well as the damage caused by friction against the casing or side of the well.

Some of the finest specimens of petrified wood are

found in Colorado. A writer in the American Inventor says: "A remarkable feature about the petrifications in this territory is that in many instances they belong to species of trees which are no longer found growing in that region. What were gigantic cedars are found in the petrified form where no living trees of the same character now exist. An advanced theory that no doubt has much weight as to the cause of this phenomenal condition is that in past ages the climatic conditions were such as to entirely destroy all forms of vegetation, and the species then in existence were entirely obliterated. But while such exceptional instances are not uncommon, it is only in the region mentioned that anything like whole forests can be found. There are found not only fragments of wood, but huge trees and standing stumps, all hard as flint, and in some respects differing but little from the real stone of the country. One stump measured by a late explorer was eighteen feet in diameter and nine feet high. Another describes a log lying two miles south of Denver which is over ninety feet long and some twenty-two feet in diameter. These are exceptionally large specimens, but there are many others which are, or were, really large trees. They are found on the higher lands as well as in the valleys, showing that the same influence controlled the entire region."

"Washington, Baltimore, Richmond, and other adjacent cities are getting a national reputation for the difficulties which their housewives experience in adjusting the servant problem," says a correspondent of the Brooklyn Eagle. "Just now they are facing a new phase of this vexed question. The cult known as the Seventh-day Adventist is responsible for this latest trouble. The creed, being novel, appeals to the negro like sugar to the fly. They have become converted in droves. Now every second housekeeper is in despair because the cook, the housemaid, the coachman, the bell-boy, and even the general utility servant, where there is but one in the family, decamp every Friday evening and are seen no more until Sunday morning. They display all the zeal of the neophyte, and if the mistress remonstrates, they declare that if she objects to their religious beliefs, they must look up other places. As a rule, this frightens the housewife into submission, and she humbly does the work, and the heaviest work of the week at that, while the cook gets on her finery and hies herself off to church. The negro servant predominates in Washington, and it is almost impossible to obtain any other variety. The foreign contingent and the millionaire winter colony at the capital have conquered the problem by sending to New York and elsewhere for Germans, Swedes, and Huns. But the middle class, generally dependent on the ministrations of one servant, feels as hostile toward the Seventh-day Adventists as the medieval Catholic formerly did toward the Jew. The vital question asked in Washington and Baltimore, when a new servant is hired, is not about honesty, sobriety, or industry, but as to the religious proclivities of the applicant."

"But he who gives but a slender mite,
And gives to that which is out of sight,
That thread of the all-sustaining beauty
Which runs through all and doth all unite,—
The hand can not clasp the whole of his alms,
The heart outstretches its eager palms,
For a God goes with it and makes it store
To the soul that was starving in darkness before."

Sunday-School Lesson

STUDY OF THE SCRIPTURES.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

Second Quarter.

Lesson VII.

May 14, 1905.

John xvii: 15-26.

Jesus Prays for His Followers.

Jesus puts a period to his ministry with a prayer. It is the climax to all his preaching. The circumstances are pitiful. He is at the edge of Gethsemane, at the foot of Calvary. Yet there is no note of gloom or weakness. There is not even a cry for help.

One word in the middle of the prayer is really the key to it — "For their sakes." It is a prayer of intercession. As a high-priest he approached the majesty of heaven. The note is one of triumph. He presents to his Father the men whom he has trained for him.

The marvel of this prayer is that each part of it seems complete and separate, but in a moment one pours all its content and force into the next, and so on until the very heights of heaven are reached. The prayer for self is only made that it may be merged into a prayer for disciples, and that in turn for church, and that for world.

It has been called the glorification prayer because of its first petition, "Glorify thy Son." Yet there is no element of selfishness in it. The "It is finished" of the cross is an echo of this serene and triumphant "It is finished" of the prayer. This obedience, which completes to the last detail the work given by the Father, forms the basis of the petition which follows.

Jesus moves now in his prayer from self to disciples. The commanding purpose of this three years' ministry was to make a number of chosen men acquainted with God and with himself as a Divine Messenger. In this he had been superbly successful. His heart's desire and prayer now is that the work of his ministry may be conserved. He prays specially for these men. He is conscious that his own exit from the world is very near. They are to be left behind with the invaluable deposit of his teaching. They must be kept inviolate, or all is lost. It would be a superlative blunder to ask that they be taken out of the world with himself for the very purpose of their training was that they might remain as the almoners of knowledge and grace—kept from evil, in the world, but not out of it, sanctified through truth.

The prayer takes still another sweep, its final and widest. When the Intercessor cries, "Neither pray I for these alone, but for them which shall believe through their word." It is a petition for the church which is to be. He prays for the unity and concord of the church.

The prayer is without "amen." The cross is the golden period to this incomparable prayer.

The Teacher's Lantern.

Spenser believed this prayer beyond comprehension. He quaintly said, "It goeth beyond the measure of faith which the Lord is wont to impart to his disciples during their pilgrimage."

For this reason he never preached upon it or attempted an exposition of it; but when he was dying had it read to him three times.

At the same time it is among the best admired of Jesus' sayings. It is declared to have incomparable and crystalline simplicity, majestic repose, luminous transparency of thought, one flowing from the other, forming a connected development, each explaining what precedes, or being a further deduction.

The analogy of the form and order to that which is commonly called the Lord's Prayer has been pointed out.

This lily of a prayer may be lost in the effort to dissect it. It is far more important that we should discover the spirit of the petition than its mechanical framework.

Jesus stands with the little group of men to whom he has made the greatest possible revelation, and whom he expects in their turn to be revealers of his truth. He must needs leave them. If they fail, all is lost. He knows what it means to be "in the world," and the world against one. He cries to heaven for these chosen men, that they may be kept and sanctified and their unity preserved.

Getting out of the world, even if it is to "go to heaven," is not the most desirable of things. If the disciples had made their exit at the same time that Jesus made his, the world would have been unblessed by their testimony.

Jesus was sent, and we are sent. There is a divine idea to be worked out in every human life. Jesus' example of fidelity to the uttermost is our inspiration.

Mosaic from Commentaries.

I pray not that thou shouldst take them now at once with me out of the world.—Stier. That would secure them, but leave the world unblessed by their testimony.—J. F. B. I have much to do by their means:—My kingdom to spread and my little flock to increase.—Luther. His prayer was for their protection, not for their withdrawal.—Westcott. Sanctify them: Keep them was negative; sanctify is positive; asking advancement of the process begun.—J. F. B. The means of sanctification is the word of truth. (Acts xx: 32).—Stier. For their sakes: I have altogether devoted and consecrated myself in their place and for their sake.—Semler. Sent into the world: How could he send them into the world when they were in the world already? Because he had raised them to a sphere above the life of the world, and it was thence that he sent them into the world, as really as he had been himself sent from heaven.—Godet. All one: This unity is infinitely more than unanimity, since it rests upon unity of spirit and life.—Tholuck. This unity has its true and only ground in faith in Christ through the Word of God as delivered by the apostles. Its effects are to be real and visible, such that the world may see them.—Alford. Perfect in one: The ideal of humanity which will be reached when men dwell together in perfect harmony.

Christ concludes with a brief review

of the endearing and responsible relation in which he stands to his disciples, and the gracious purposes which he has still to accomplish in them.—Ibid.

"HOW I FOUND CHRIST."

[The following story of a converted Bulgarian soldier is given as related by the soldier himself. He was converted while in the barracks at Lovetch several years ago and since his release from service has remained faithful. His fidelity while in the service was put to continual test, his commanding officers seeming to seek every opportunity to devise and inflict punishment upon him for his Protestant proclivities, often condemning him to solitary confinement in a dark cell for days at a time. —Dora Davis, Lovetch, Bulgaria.]

While serving as a soldier I was sent with seventy-five others to Lovetch. We had there new and very strict officers who forbade our leaving the barrack grounds. This was trying for we had been used to spending more time in hotels and saloons than in the barracks.

One Sunday, while walking in the yard with a friend, the sound of music so tormented us that we decided to slip out unobserved. I hesitated at this disobedience, but my friend, insisting that if I refused I was not his friend, I consented. Taking the most crooked streets to escape the sight of our officers, we reached the drunken crowd where the music was and sat down at a table. In Bulgaria it is considered an offence to sit at a saloon table and not drink spirituous liquor, so we ordered wine to show that we were Christians, who kept God's commands, one of which is to keep holy the Sabbath day. But we add to the word "rest," pleasure which can be gained only by drinking.

On returning and still wishing to escape meeting an officer we took a steep, narrow street leading past the Protestant church. Hearing singing, my friend wished to enter, but I refused. The very name "Protestant" was repulsive to me from my childhood, when I followed the missionaries with stones in return for their pleasant greetings and tracts. My conscience still troubles me at the recollection of these things.

We had scarcely passed the church door when we saw some of our officers approaching. There was no escape except to enter the church. The service was the Sunday-school. As we entered a gentleman gave me a Bible and my friend whispered, "Be sure and take that with you." The pastor who was teaching the class we entered said to me, "Soldier, will you please read the next verse?" I roughly replied, "You have no work with us; attend to your Protestants." At the close he tried to shake hands with us, but we avoided him and returned to the barracks.

The next Sunday my friend persuaded me again to go to the church. After the service the pastor kindly greeted us, asking from where we were. We rudely replied, "We got up early and don't know," but he replied to this simply by offering us the Bible and said he would be glad if we cared to read it. We took the Bible, my friend intending to sell it.

But we quarreled over the price that we were to take for it and I kept it. I

told him that it would get us into trouble, for we were sure to meet this pastor in a saloon some time when he would ask for his book. My friend said, "No; Protestants never go into such places, nor ever say anything to offend or grieve, no matter what you do to them." Finally, I agreed to sell the book, but that night I could not sleep. I thought of these words and of the missionaries that I had known, and it caused a battle within me.

I became now hungry for Protestant meetings, went often and became acquainted with the pastor. Both the pastor and his wife were from near my home and were very kind to me, giving me tracts and books to read. Before this I never cared to read. Now these things began to seem indispensable and I began to look deeper into the lives of the Protestants. But I was still influenced by the pleasures of the world, like one trying to serve two masters.

Now I saw myself as in a deep pit, wandered far from the Savior. I had never listened to his voice though he had knocked at my heart even in childhood. I had entirely neglected my immortal soul. I saw that I was lost. I know from experience how fearful is the condition of those who live without God and have never been born again. I had said to myself, "It is an easy thing to reach Heaven. I have only to make the sign of the cross, light a candle before the ikon and whatever is lacking Christ will supply." Afterwards I understood that the way of salvation is narrow and few there be that find it.

I became convinced that in his own strength no man can be reconciled to God and that nothing but the blood of Christ can wash away sin. Now the reading of the Scriptures became a pleasure and Protestants no longer seemed as fanatics, but rather the best people in the world. Now I see that this life is only a preparation for that which is to come, eternal. Oh, that the whole world might soon be so transformed!

The Bible has taught me to hate the things I loved before and to love what I once hated. It is my comfort and the joy of my life. "Height nor depth nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

TODAY.

We shall do so much in the years to come,

But what have we done today?

We shall give out gold in a princely sum,

But what did we give today?

We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,

We shall speak with words of love and cheer,

But what have we done today?

We shall be so kind in the after while,
But what have we been today?

We shall bring to each lonely life a smile,

But what have we brought today?

We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth,

But whom have we fed today?

—Nixon Waterman, in "The Religious Telescope."

Be Thou a Blessing.

God gives us nothing to keep altogether as our very own. What He gives us is still His, and we have only the use of it. It is lent to us. This means that it is to be returned again to God when we have ended our use of it. It is not to be returned, however, just as it came to us, the bare gift and nothing more! It is to be multiplied by use and then returned with proper accretments.

There is another phase of this use of God's gifts which we should not overlook. While they are in our hands they are to be employed not for ourselves alone, or at all, primarily, but to give help, comfort, joy, light and cheer to others. When the Lord called Abraham to leave his country, his home, his friends, and go out as a homeless stranger, whithersoever he might be led, He gave Abraham a promise of great blessing. Then came the command, "And be thou a blessing." He was to receive from God and he must also give.

This is the law of the heavenly kingdom. Nothing whatever is given to us to keep for ourselves alone. Everything that is ours is ours to use and then pass to others. God gives us His love, the most wonderful gift that even He has to bestow, but we are not to keep it. We are to love others as He loves us. If we do not love others, that is proof that we have not really taken the gift of God's love into our own heart. God gives us His mercy—He forgives us. We are to pass His forgiveness to others.

"Be thou a blessing." Make it personal. Look back and think of the persons with whom you have come into contact today—to how many of these have you been a blessing? There are few of these who did not need something you could have given. Everybody is carrying a burden. Many have sorrows of which the world knows nothing, for not all the world's grief hangs crape on the door.—The Wellspring.

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self and seeing and appreciating whatever is noble and loving in another man.—Selected.

A Selfish Man.

He regarded his children as nuisances.

He did all his courting before marriage.

He never talked over his affairs with his wife.

He doled out his money to his wife as if to beggar.

He looked down on his wife as an inferior being.

He never dreamed that there were two sides to marriage.

He never dreamed that his wife needed praise and compliments.

He thought his wife should spend all her time doing housework.

He never made concession to his wife's judgment, even in unimportant matters.

He thought the marriage vow had made him his wife's master, instead of her partner.

"Now the God of peace * * * make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight." The God who gives "peace" in conversion, gives also "perfection" in entire sanctification. This perfection is personal and practical. It is personal perfection and perfection in all work that is well-pleasing to God. He personally perfects us that we may perfectly perform every good work to do his will. Briefly it is personal perfection—perfection in his will—perfection in his work.

Patience and Trust.

You want to be true, and you are trying to be. Learn these two things—never to be discouraged because good things get on slowly here, and never to fail daily to do that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord. Be charitable in view of it. God can afford to wait; why cannot we, since we have him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust in God to weave your thread into the great web, though the pattern shows it not yet.—George MacDonald.

It is a pleasant sight to see anybody thanking God, for the air is heavy with the hum of murmuring and the roads are dusty with complaints and lamentations.—Spurgeon.

Our Boys and Girls

THE LAND OF "PRETTY SOON."

I know of a land where the streets are paved

With the things we meant to achieve.
It is walled with the money we meant to have saved,

And the pleasures for which we grieve.

The kind words unspoken, the promises broken,

And many a coveted boon
Are stowed away there in that land somewhere—

The land of "Pretty Soon."

There are uncut jewels of possible fame,

Lying about in the dust,
And many a noble and lofty aim
Covered with mold and rust.

And, oh, this place, while it seems so near,

Is further away than the moon!
Though our purpose is fair, yet we never get there—

The land of "Pretty Soon."

It is further at noon than it is at dawn,
Further at night than at noon;

Oh! let us beware of that land down there—

The land of "Pretty Soon."

—The King's Own.

THE PURCHASE OF A COW.

General Russell A. Alger, former Secretary of War and now junior United States senator from Michigan, is said to have paid the record price for a cow—and that a dead one.

"Fifty-odd years ago he was an orphan in Richfield, Ohio, without a cent and with but one suit of clothes. He wanted to attend school, and went to a doctor who lived in a neighboring village to ask for a chance to work for his board. The doctor did not need the services of a boy, but was so much impressed by young Alger's earnestness that he took him into his family and sent him to school. He did no work except to care for the doctor's horse and cow. The years sped on, and Russell A. Alger became a millionaire, while his benefactor was reduced to straitened circumstances. One by one the doctor's children died, and he and his aged wife were left alone. But the old man kept his pride, and when General Alger assisted him, he was forced to do so in roundabout ways. A dozen years ago the general paid the doctor a visit, determining to aid him.

"Why, Alger, you don't owe me anything," said the old man, "and I won't take anything."

"But I owe my education to you."

"Nonsense! You owe that to yourself."

"But I caused you trouble and ex-

pense, for which I want to repay you."

"The trouble need not trouble you, and there wasn't any expense worth talking about. In fact, the only expense that you caused me, so far as I can remember, was the loss of a cow. Do you know, Alger, that when you came to live with me, I had the best cow in these parts, and that your awkwardness completely spoiled her? Within three weeks you had made her so skittish that no one could go near her, and I had to sell her for beef."

"Then I owe you for that cow. I am going to pay you for her and to add a little interest for the use of the money for about forty years."

After long argument the old man reluctantly consented to receive pay for his cow, and the check that General Alger drew to his order kept him in comfort for the remainder of his life.—Success.

HIS MOTHER'S CORN BREAD.

Young Mrs. Gillmore watched her husband anxiously as he cut into a smoking pan of corn bread.

"I do hope you'll like it, dear! I made it myself."

"It looks very good," replied Gillmore, as he helped himself liberally and shoved the pan toward her. "Last time we had it I thought it was a little too short."

"I know you did, and yet I was sure that Katie put in the right quantity of shortening."

"It crumbled all to pieces when it was cut. But it was better than the one we had Friday morning. That was soggy."

"That's the reason I was so particular about having plenty of shortening in the last one."

"You should learn not to go to extremes," said Gillmore. He had often thought that if he had not been a practical business man, he might have become a philosopher.

"Why, Martha," he exclaimed, after swallowing his first bite of the corn bread, "I do believe that you put sugar in it!"

"Of course, Byron. It was only yesterday morning that you told me that your mother put some sweetening into her famous corn bread."

"I said that mother used just a suspicion of sugar. This is really as sweet as cake, and I think you must have left out the salt. Mother often said, 'Spare the salt and spoil the food!'"

"She must have been a remarkable cook," sighed Mrs. Gillmore.

"Indeed she was."

"I sometimes wonder," continued Mrs. Gillmore, gently, "if your boyish appetite did not have something to do with

your relish for your mother's cooking."

"That boyish appetite explanation is getting pretty stale, Martha. I guess I always knew palatable food when I tasted it, even in my early youth. My mother was an expert."

"I heartily wish that she had bequeathed her recipes to your wife."

"It's one thing to be funny," Gillmore retorted, "but it's another to excel in cooking. Martha, do you put any white flour with the cornmeal?"

"Well, that's the trouble. It destroys the flavor of the corn."

"But, Byron, you have told me a number of times that your mother always mixed a little spring wheat flour with the cornmeal."

"Of course, I suppose a little is necessary, but you must use discretion."

"I don't seem to have any," murmured Mrs. Gillmore, wearily.

"Well, mother often said that some women were born cooks and some weren't." Gillmore took the last piece of corn bread in the pan.

One night, a week later, Mr. Gillmore handed her an evening paper, opened at the household department page.

She glanced at a paragraph he had marked and read aloud, "Will some one tell Martha, who is troubled about many things, how her husband's mother made corn bread? M. G., 1000 Blank street."

Every day for two weeks the postman brought Mrs. Gillmore at least one letter, and sometimes half a dozen, from other housewives who had long been struggling to reach that height of perfection in cooking which their husband's mothers were said to have attained. They wrote in a spirit of sympathy for a fellow-sufferer.

"Martha," remarked Gillmore, after listening with the air of a martyr to a dozen of the communications which Mrs. Gillmore had read him gleefully, "if you'll stop reading those ridiculous notes to me, I'll never say corn bread to you again."

"Just one more, Byron, that you must hear. It's from your sister Lucy. She says she laughed till she cried when she saw my letter in the paper."

"Why? It didn't strike me as so wonderfully amusing. Read me what she says, please."

"'Poor, dear, busy mother,'" began Mrs. Gillmore, in a tone that she tried to make expressive, "'never was much of a cook. She had too much to do to bring up her hungry brood to be very particular about the cooking. I well remember how father used to fuss about her corn bread. She never could reach his ideal of that dish. He wanted it just as his mother had made it.'"

—Farming World.

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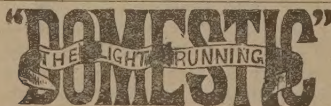
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He thought he had a right to smoke and chew tobacco and drink liquor and be as boorish and brutal to his family as he

chose regardless of the effect on them. Surely such a man needs regenerating to be fit to live with anybody.—Word and Work.